

Mawlana Shaykh Muhammad Adil ar-Rabbani

TAHAJJUD ROOHANIYAT KO MAZBOOT BANATA HAI

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-raḥīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akhirin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

Bismi Llāhi r-Raḥmāni r-Raḥīm:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيْلًا

(Qur’ān 73:06). ‘Inna Nāshi’ata Al-Layli Hiya ‘Ashaddu Waṭ’āan Wa ‘Aqwamu Qilāan’, ‘Beshak raat mein uthna (Tahajjud ke liye) sabse zyada sakht hai, aur sabse asardar hain aur sabse behtareen hain (nafs par) qaboo paane ke liye, aur (Allah ke) pak kalam ko (samajhne) ke liye sabse zyada munasib hai.’ Sadaqa Llāhu l-‘Azīm.

Allah ‘Azza wa-Jalla farmata hain, raat ki namaaz adaa karna zyada mushkil hota hai. Raat mein ibaadat karna insaan ke liye zyada sakht hota hai. Isiliye, jo shakhs raat mein ibaadat karta hai, usay din ke muqable mein zyada sawaab milta hai. Sayyidina Ahmad al-Badawi farmate hain, raat ki ek rakaat din ki namaaz se zyada afzal wali hai. Sayyidina Ahmad al-Badawi Misr mein madfoon hain. Jo log unsay muhabbat rakhte hain aur unki rehnumai mein hain, har jagaah woh bahot zyada tadaad mein hain. Hum yahaan unki Dargah mein mehmaan ke taur par jaate hain. Unki tajalli azeem hai. Woh awliyā’ mein se hain. Unkey bahot se murideen thay jo unsay muhabbat karte the aur unki pairvi karte the. Yaqeenan, har daur mein tajalli badalti rehti hai. Chahe yahan thodi si hi kyun na ho, hum unki hifazat aur barakat ke saayein mein hain, InshaAllah.

Unka ek khoobsurat farman hai, “Raat ki ek rakaat ki ibadat din ki hazaar rakaat ke barabar hai.” Raat ki namaaz kaise padhi jati hai? Jo shakhs sone se pehle wuzu karta hai aur do rakaat namaaz padhta hai, usay Qiyāmu l-Layl padhne wala likha jata hai. Phir, Fajr ki namaaz se thoda pehle uth kar tahajjud ki namaaz padhna, aur agar woh nafli namaaz bhi padh sakta hai, tab har ek se- yeh hoga ke uss shakhs ne raat ko zinda kar diya ho (saari raat ibaadat ki ho). Iski fazilat Allah ﷻ ke nazdeek mehfooz hai. Allah ﷻ janta hai ke

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woh iss ke liye kitna sawaab ataa farmayega. Hisaab Allah ﷻ ke pass hai. Aur, raat ke waqt jab log so rahe hote hain, tahajjud ke waqt ki gayi dua bhi qubool hone wali duaon mein shamil hai. Allah ‘Azza wa-Jalla usay, duniya aur aakhirat, dono mein iska sawab aur ajar deta hai.

Insaan ke liye sabse ehm cheez jo sukoon paane ke liye zaroori hai woh yahi sare kaam karna hai. Yeh farz nahin hain, balki nāfil hain. Lekin nāfil ibaadat insan ki roohani taqat ko badhati hai, jo ke maadi aur jismani taqat se bahot zyada ehmiyat rakhti hai. Kyunke roohani taqat hi insan ke andar nafs par qaboo paane ka zariya hai. Agar roohani taqat na ho, jism ki khwahishat poora karna, khana peena karna yeh sab koi faida nahin deta. Kyunke janwar bhi aise hi khat peete hain aur motapa haasil karte hain; bas aisa hi hai. Iss mein koi roohani faida nahi hota.

Lehaza, roohani faide ke liye, kam-az-kam do rakaat Qiyāmu-l-Layl ki namaaz padho raat ko sone se pehle. Aur Fajr ki namaaz se pehle, do rakaat, chaar rakaat, aath rakaat, jitna padhna mumkin hain utni padhle. Lekin usay kam-az-kam do rakaat toh padhna zaroori hai. Yeh aisa hoga jaise usne poori raat ko taza kiya ho (jag kar ibaadat ki ho). Iske faiday beshumar hain. Allah ﷻ sab ko yeh naseeb farmaye. Allah ﷻ sab ko aasani ataa karein. Kyunke aksar log kehte hain, “Hum uth nahin patein.” Kabhi kabhi insan nafs ke gehre asar ki wajah se uth nahi pata. Isiliye apne nafs ke sath jihād karein (qaboo karein). Fajr ki namaaz se kam-az-kam 15 se 20 minute pehle uthna chahiye, yeh behtareen hai. Fajr ki namaaz se pehle, agar Fajr ka waqt shuru ho chuka ho tab bhi agar tahajjud ki niyyat ki ho to namaaz adaa ki ja sakti hai, InshaAllah. Allah ﷻ hamari madad ataa farmaye. Aur humein himmat ataa karein, InshaAllah.

Wa min Allāhi t-Tawfiq. Al-Fātiḥa.

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